



*When he had finished eating, he said to Simon, "Launch out into the deep water and let down your nets for a catch".*  
Luke 5: 4

# LAUNCH OUT LETTERS (LOL)

## June 2021

It's definitely winter. It's been wet too. In times I like this, I tell myself that the weather is a good reminder that I am not in control, the rain is good for the flowers and the dams and definitely, and most of all, it spares me from washing my car. Welcome to the June issue of LOL.

This month we have **Christine Walkerdine** leading the reflection for the last Sunday Gospel. I like the way she uses touch as the central imagery of her reflection. Touch as both gesture and metaphor for connecting in a deep level can be transformative; and quite essential to the way we do ministry. **Bridget Taumoepeau**, for her regular section, shares about St. John XXIII the great instigator of Vatican II. The Church is still in a movement of living out the principles of Vatican II. Under Francis, that movement seems to have moved faster than usual. Lately, he released the *Apostolic Letter* instituting the Ministry of Catechist. We are fortunate to have **Joe Green** unpack this motu proprio for us. The way Francis describes this ministry seem to have similarities to our current practice for Lay Pastoral Leaders. Interestingly, we are privileged to get to know another iconic Catholic who lived out the spirit of Vatican II long before his time—**John Curnow**. **Cecily McNeill** gives us a snapshot of this great Kiwi prophet. Finally, **Lisa Beech** shares an intimate piece about motherhood, as part of the Candidates' personal reflection.

— *Maya Bernardo, Launch Out Formator and Manager*

## The Miracle of Touch (Mk 5 :21-43) Gospel for the last Sunday of June 2021

By Christine Walkerdine  
Consultant, Parish Engagement Coordinator  
& Launch Out Graduate



*Copied from <https://zora.medium.com/i-want-a-hug-more-than-anything-in-the-world-924bc6bcbf29>*

Take a moment to think about the last big hug or gentle caress you had. The warmth and the love that was infused in that gesture by the other person. Each of our fingertips has more than 3,000 **touch** receptors, making them one of the most sensitive parts of our bodies. It is no wonder that the lock-down last year amplified our need for touch, when we wanted to hug those people dear to us, Zoom and other media platforms were an important aid to staying connected, but it was bodily contact we were screaming out for.

In this gospel reading, Mark recounts two miracles of Jesus where touch is an essential ingredient.

The gospel scene opens with Jairus a leader of the synagogue throwing himself at Jesus' feet begging him to come and lay his hands on Jairus' dying daughter. The scene then switches to a woman who has been suffering from haemorrhages for twelve years and would be considered as a form of leper. She manages to get close enough to Jesus to touch the hem of his cloak. Immediately she can feel herself being healed. Jesus feeling this special touch, stops and asks who touched me? In other words, who is reaching out to me?

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Even though Jesus is hurrying to Jairus' house, he knows there is someone here who is also in need. He takes the time to give this woman her life back again, with a verbal touch "Daughter, your faith has made you well; go in peace and be healed of your disease". Jesus then continues to Jairus' house. He goes in and takes the daughter by the hand, and she is instantly able to get up and walk around. Another touch that restores another life.

Through our Baptism we have the power of the Holy Spirit working through us to help heal those we come in contact with. A word of praise or encouragement, kissing a sore knee better, a hug, a helping hand. They are not as dramatic as Jesus' miracles, but they can make a real difference to the person on the receiving end. Joan Chittister in her article: "There's a revolution needed. Join it", talks about people expecting a miracle to sort out the environmental problems, rather than taking individual responsibility for what they can do right now. In parishes and communities throughout New Zealand there are individuals reaching out and touching people's lives for the better. I invite you to think of one person you know who would benefit from your touch this week.



1. When was Pope John XXIII Pope?
2. What were the dates of VCII?
3. How many sessions of VCII did Pope John attend?
4. Which Pope succeeded him and continued the Council?

*See Page 3 for the answers*

## Pope John XXIII and the Second Vatican Council

By Bridget Taumoepeau  
Launch Out Mentor



The Second Vatican Council (VCII) was a very important turning point in terms of the church addressing the role and importance of the laity. We will look later at the specific important documents, relevant for laity, that came out of the Council.

Pope John spoke of the need to "open the windows" of the church – what became known as *aggiornamento*, or "updating". When he opened the Council in October 1962 his speech included the following words, "In the daily exercise of our pastoral office, we sometimes have to listen – much to our regret – to voices of persons who, though burning with religious zeal, are not endowed with too much sense of discretion or measure. In these modern times they can see nothing but prevarication and ruin.... We feel we must disagree with these prophets of gloom.

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In the present order of things, divine providence is leading us to a new order of human relations which, by human effort and even beyond human expectation, are directed toward the fulfilment of God's higher and inscrutable designs; and everything, even human differences, leads to the greater good of the Church." He went on to say, "....For this deposit of faith, or truths which are contained in our time-honoured teaching is one thing; the

manner in which these truths are set forth (with their meaning intact) is something else." (Note: The Pope uses the 'royal we'. He is actually expressing his own individual thoughts in this piece.)

On his deathbed he dictated the following message: "....it is not the Gospel that changes; it is we who begin to understand it better... The moment has arrived when we must recognise the signs of the times, seize the opportunity, and look far abroad."

The Council did indeed look at the future and how the Church must be relevant for the world we live in. There was a general call to holiness and a recognition that in baptism all are called to be priest, prophet, king. There was less emphasis on the distinctions between laity and clergy. This was the beginning of much more opportunity for laity to be active in evangelisation, not just passive members of the church.

So....what do you think of that last sentence of Pope John XXIII's "The moment has arrived when we must recognise the signs of the times, seize the opportunity, and look far abroad?" This is a challenge to us all – can you respond to that challenge in your role as a lay pastoral leader?



## BIRTHDAYS

### June

07 Maya Bernardo

12 Cecily McNeill

16 Susan Apathy



Copied from <https://harlowallianceparty.org/answers-to-quiz-3>

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# UPDATES

Congratulations to **TELESIA ALAIMOANA** for graduating with the New Zealand Diploma in Christian Ministry– Christian Leadership Strand from Te Kupenga Catholic Theological College. The graduation was held in Auckland.



We are currently in the process of seeking a **Maori name for Launch Out**. This has been approved by Cardinal John and is now being handled by Danny Karatea-Goddard, Vicar General for Maori.



Telesia with supportive husband Simati

Telesia with Te Kupenga CEO Dr Areti Matuamata

Reminder for the **2nd Learning Day** for this year, coming up on 10 July on Leadership and Ignatian Spirituality with Brian Cummings, to be held at Pa Maria, 78 Hobson Street. I'll email the details within the month.



I have attended a **Seasons for Growth** seminar with Veronica Casey, Senior Prison Chaplain, last 11-12 May. I look forward to running it in the Arohata and Rimutaka Prisons. This is to prepare Launch Out in case one of the Candidates would like to explore Prison Ministry or would like to do a Pastoral Project on.

Copied from <https://accd.org.nz/community-activity/seasons-for-growth/>

New Church Mission Website: As part of the transition from the old structure to the new one, we have updated the webpages on Church Mission. It is still a work in progress. Take time to visit the page and get to know the new team. <https://www.wn.catholic.org.nz/about/church-mission/>

## Liturgy Workshops run by Church Mission-ADW Resource Speaker: Fr Patrick Bridgman

- **Prayer of the Faithful**, 05 August, 7pm, St. Theresa's Plimmerton
- **The Sacraments**, 25 September, 2pm, Sacred Heart Petone

The National Liturgy Office (NLO) is selling hardcopies of Joe Grayland's book "*Catholics. Prayer, Belief in a secular context: A New Zealand Perspective*". Email Catherine Gibbs at [liturgy@nzcatholic.org.nz](mailto:liturgy@nzcatholic.org.nz)

Register by emailing [c.walkerline@wn.catholic.org.nz](mailto:c.walkerline@wn.catholic.org.nz)  
Please promote in your parishes

## *Antiquum Ministerium (AM)* – the establishment of the Instituted Ministry of Catechist – a personal reflection

By Joe Green  
LPL, Wellington South Parish

*In our days, when there are so few clerics to evangelize such great multitudes and to carry out the pastoral ministry, the role of catechists is of the highest importance* (SECOND VATICAN ECUMENICAL COUNCIL, Decree on the Church's Missionary Activity *Ad Gentes* (17), cited by Pope Francis in AM (#4).

This sentence summarises Pope Francis's vision for the role of the instituted catechist as he describes it in *Antiquum Ministerium*. I suggest this needs to be read in the wider context of the journey toward lay leadership that Francis is leading the Church on.

Pope Francis has been describing and is systematically establishing ministries that include men and women, are distinctly lay and neither clericalized nor hierarchical. It is clear that he envisages the Office of Catechist to be more than that which we might be familiar when we think of a 'catechist', in terms of 'RE teacher in a school', 'catechist for the RCIA' or tutor for the parish sacramental programme ...

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...(though it might include these, and some might think to reduce Francis's vision to these). It is an instituted office arising out of a recognised vocation for which the office holder undergoes extensive formation.

Francis envisages the Catechist as an apostolic ministry in which the Catechist is a co-worker with the clergy, within a collaborative and co-responsible model of pastoral ministry. It is apparent that the holder of the Office of Catechist will have formation such that they are capable of being appointed to participate in the pastoral care of a parish or community, and where there is no resident priest, pastoral leadership of that parish or community. One wonders if Francis envisages the instituted Catechist carrying out the role he describes in *Querida Amazonia*, QA #89, to '*proclaim God's word, teach, organize communities, celebrate certain sacraments, seek different ways to express popular devotion and develop the multitude of gifts that the Spirit pours out in their midst*'.

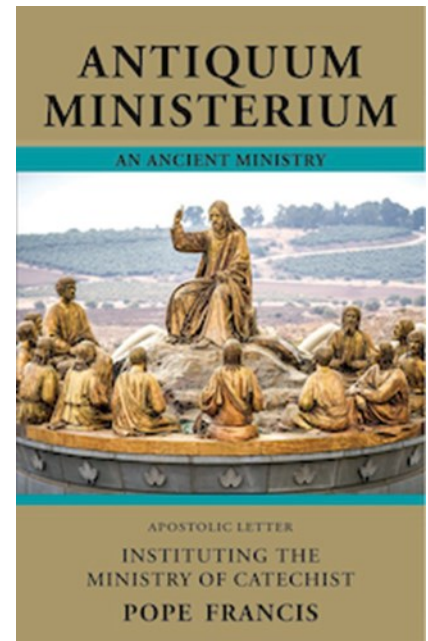
The formation envisaged by Francis for Catechists includes biblical, theological, pastoral and pedagogical formation. In *Querida Amazonia* he suggests that the formation for those in pastoral ministry should include

biblical, doctrinal, spiritual and practical – and a variety of programmes of ongoing formation. The two lists are so similar as to suggest the formation is for the same role.

The Office of Catechist will be instituted by the Bishop, shares in the teaching office of the Bishop, and is accountable to the Bishop. The Rite of Institution is being prepared by Rome, and one assumes it will have both the approval of Pope Francis, and, the words of the Rite will speak as to that which makes the Office of Catechist distinctive.

Francis (AM #8) considers that '*it is essential that they (catechists) be faithful co-workers with priests and deacons, prepared to exercise their ministry wherever it may prove necessary, and motivated by true apostolic enthusiasm*'. Brian Pedraza (Church Life Journal, 17 May 2021), an American professor of theology suggests that '*such an instruction is more easily envisaged in areas with few priests, where the bishop would presumably send instituted Catechists to take on leadership roles for various communities*'.

The Office of Catechist shares significant common attributes with the role of Lay Pastoral Leader in the Archdiocese of Wellington: a discerned vocation for which one enters into formation that includes Pastoral, Pastoral Leadership, Theological and Spiritual Formation. This includes pedagogical formation in terms of forming communities of faith; Endorsed, commissioned and appointed by the Archbishop to work in a collaborative and co-responsible way with clergy, either as part of a team, or as parish leader (in the absence of a resident parish priest) in the pastoral care of a parish or community; and ongoing participation in ministry formation. One is left wondering if the role of Lay Pastoral Leaders in the Archdiocese of Wellington is that envisaged by Pope Francis for the Office of Catechist.



Copied from <https://www.christiansupplies.co.nz/product/9781925494730/antiquum-ministerium-instituting-the-ministry-of-catechist/>

### **A question to reflect on:**

*Given Francis' vision, what are the characteristics you would like to see in a lay catechist in your community?*

*Continues on Page 7*

# John Curnow—a prophet for a church in a transforming world

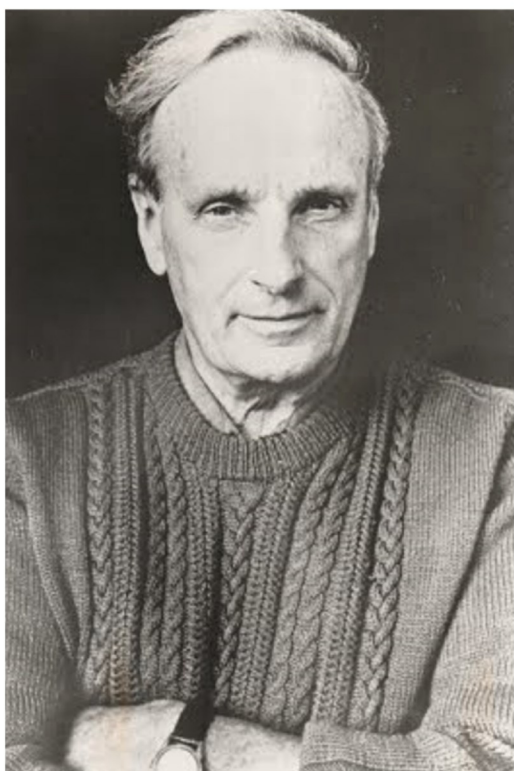
By Cecily McNeill  
Launch Out Mentor

Whale Watch, Te Pāti Māori and at least three kura kaupapa Māori owe their beginnings in some part to a human dynamo who sprang onto the Christchurch church scene in 1945. John Curnow, a Coaster from Nelson Creek near Greymouth, was ordained that year and almost immediately put in charge of youth in the diocese. Described as ahead of his time and way ahead of Vatican II in terms of lay leadership, Curnow shook up church people, especially the young ones drawn to the Catholic Youth Movement (CYM) and challenged the hierarchy while all the time showing a deep faith and loyalty to the Gospel. He fully espoused Vatican II's idea of coresponsibility between priests and laity. He had a vision of a new church made up of priests, religious and laity

Passionately committed to the Gospel of the poor and oppressed, Curnow found his method in that of Belgian priest Joseph Cardijn's see—judge—act. This was a way of relating the Gospel to what was happening in the world. Young members of the CYM (and later YCW) were encouraged to go out into the streets and see what was happening. Then after discussing it in light of the Gospel message, discerning together how the group could act. The action was then followed with a reflection, often leading to further action.

As parish priest at Sumner in the 1950s, Curnow started going to international meetings in Asia and saw for himself the impact of grinding poverty on whole societies. He would often say "my God is a God of the poor and oppressed" and many say he was driven by the need to work to alleviate such stark poverty.

In the 1960s Bishop Brian Ashby asked him to establish a new parish in Bishopdale which drew parishioners from three neighbouring parishes. But he did not want to build a church. He wanted to explore the Vatican II idea of the church being part of the community so Masses were initially held in the Riccarton working men's club. His curate, Des Casey, says congregants would raise their eyes at the elevation of the host to see the sign, "No jugs after 5.50pm" in the era of six o'clock closing. Eventually a community centre was built



with a sanctuary and altar placed behind glass doors that would be opened for Mass. Many community classes were held in this space and it hummed with Christian doctrine classes for the children. Curnow was adamant the new parish should not have a school. He was not convinced that Catholic schools inculcated in students a lasting loyalty to the church.

By 1973, Curnow was so committed to work in the aid and development sphere that he asked to be released from his commitment to parish work. He needed space to work on his leadership in the discussion about aid and development. His gift for governance resulted in his chairing the New Zealand secular aid agency, Corso. He also took Catholic Overseas Aid, which had been set up to direct aid overseas, to a more responsive level eventually culminating in the late 1970s in the Catholic Commission for Evangelisation, Justice and Development.

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His compassion for the poor led him to participate in protest marches against the Vietnam War and, in 1981, he was widely criticised when the CCEJD gave \$1,000 to HART in the runup to the South African Springboks' rugby tour of New Zealand. His answer was that the Commission did not have the funds to engage in the sort of education programmes that HART was running so it was more effective to support HART.

By then, Curnow had discovered a new tool for helping the poor to self-determination and decided to work to bring it to a wider audience. In the late 1970s, the workers' unions in the Philippines were talking about structural analysis as developed by Brazilian educator Paulo Freire. He taught that the western method of education which he called "the banking method" was not working. Here the teacher had all the knowledge and "invested" this in the passive brain of the pupil. So the teacher was the subject and the pupil, the object of the exercise. But Freire taught that students also had knowledge from their experience of life, of poverty and oppression. In his education system, the teacher and the pupil would both be the subjects of learning and life itself was the object. They would discuss from their experience backed up by government statistics and both would learn together. Then as a group, they would decide on how to act to alleviate the poverty they saw.

Mauritian priest, Philippe Fanchette, visited New Zealand in 1980. He had worked with Freire in an international agency based in Paris, France, running workshops around the world to help people to gain more control over their lives. Through EJD, Fanchette trained people to use the skills of structural analysis – looking at the economic, political and social-cultural systems and their impact on the lives of the poor. It was through such workshops, run by Curnow, that Miriama Kahu and others, began to organise to establish the enterprise that became the highly successful Whale Watch of Kaikoura.

Co-founder of the Maori Party, Tariana Turia, attributes her study with John Curnow as directing her activism on the land dispute over Pakaitore (Moutua Gardens in Whanganui) and eventually leading her into Parliament.



Copied from <https://www.americamagazine.org/faith/1998/10/31/10-building-blocks-catholic-social-teaching>

Phil Heeney of Ruatorea spent two years communicating, working and travelling with John Curnow. In the 1980s Curnow would say that he did not feel he could represent New Zealand at international meetings without a Maori presence. Phil and others including Miriama Kahu travelled with him and met other indigenous people in the Pacific and Asia. At the end of each day of meetings, there would be reflection which often led to discussion of further action. It was through these experiences that Phil went back to his people in Ruatorea and together they came up with the idea of establishing a kura kaupapa Māori, or total immersion (Te reo Māori) school. Phil says they were determined to do it their way, working without funding for the first few years. That kura now has a roll of 125 including about 40 in the pre-school. There are two others on the East Coast and they regularly discuss a wananga tertiary institute as the next development step. Phil says the key was "for our community to be subjects in our own development strategy rather than the object of others' plans".

Though Curnow was deeply loyal to the Church, he used to say that the Gospel had not much to do with the Church but everything to do with the world. He was also motivated by the possibilities of lay leadership in the Church but, like many clerics, he had trouble letting go of the power when it came to sharing the top roles. Nevertheless, when he died in July 1991, the road was closed between the cathedral and Te Rangi Marie marae where John lay for the night before his funeral such was the crush of people who wanted to share their grief at his passing.

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# Mother's Day

By Lisa Beech  
Launch Out Candidate

*A mother joins with God to bring forth the miracle of a new life... Every child growing within the mother's womb is part of the eternal plan of God the Father. Pope Francis: Amoris Laetitia paragraph 168*

I learned this year on Mother's Day that my Mum, who I had always thought of as a mother of four, has always known herself to be a mother of six. And that I, a mother of three, might need to come to terms with being a mother of four.

It started on our Launch Out retreat, with a card given to me for reflection with the question: "Who is missing from your family tree?"

I had reflected on exactly the same card on a prayer day last year, which sent me on a rewarding journey to learn about Mum's two mysterious grandfathers. That journey took me into archives, birth and death records, court cases and newspaper reports. It brought laughter and tears, explained a few family mysteries, and uncovered a few more additional unanswered questions.

But to be honest, I wasn't delighted to be guided on retreat this year to ask the same question again. No family is perfect but spending too much time on my family's extended and inter-generational dysfunctions sometimes feels a bit too inward-looking for me.

However, this time, the question that jumped out from the writings of Irish priest and psychotherapist Fr Jim Cogley concerned missing children. His descriptions of the impact of unhealed grief on mothers and siblings of miscarried children had a lot of parallels with my family dynamics.

Later that Mother's Day, I carefully asked my Mum about the children of her miscarriages. I was stunned at the clarity of her memories, of the names, descriptions, dates, and loving thoughts she has carried and kept to herself for decades. I realised that while my father may have been a father of four, my mother has always been a mother of six. And that has led me to begin to openly acknowledge what I have always suspected, that the "near-miss" miscarriage I thought I'd had when pregnant with my daughter, was actually the loss of her twin. And I found, when I took the time to look, that the missing child's name has always been with me in my heart.

As Catholics, we know that life begins at conception. But somehow, despite that, our behaviour may reflect not that knowledge and belief, but rather that of mainstream society, only acknowledging a child after they are born. Many Catholics talk about this in relation to abortion, but perhaps don't acknowledge it sufficiently in other aspects of our own lives. Over recent weeks, since that unforgettable Mother's Day, I've learned that taking the time to remember, mourn and grieve the loss of our unborn children is an intensely personal and necessary task for my family.

Our parishes and communities may be full of such unacknowledged pain. I was fortunate to have the opportunity to be nurtured and nourished in a retreat, where unexpected questions and guidance can come to me. As a sole parent, I sometimes shy away from family ministry, feeling a bit ashamed and inadequate. But as a mother coming to terms with a loss I never acknowledged, I find a desire to connect with others. It's another reminder that Launch Out is formation, not education. We open ourselves up to be guided, and allow ourselves to be called and formed for the work that God sees is there to be done, rather than that of our perhaps more limited perception.